



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

The sting of reproach is the truth of it.  
Method will teach you to win time.—Geth.  
The secret of thrift is knowledge.—Kingly.  
Calumny is like coal; if it does not burn it will soil.  
Time is the old justice that examines all offenders.  
Good and bad men are each less so than they seem.  
The end of life is to render it happy while it endures.  
The only disadvantage of an honest heart is credulity.  
An ounce of mother is worth a pound of clergy.—Scotch.  
Real glory springs from the silent conquest of ourselves.  
Clemency is a kingdom's best preserver.—Marcus Aurelius.  
The credit gained by a lie lasts only until the truth comes out.  
If you do not hear reason, she will rap your knuckles.—Franklin.  
Good breeding is like affection—one cannot have too much of it.  
A little knowledge wisely used is better than all knowledge dissuaded.  
The way not to have any more rascals is not to grow any more rascals.  
Falsehood can make the best spurt, but truth can do the steadiest trotting.  
The poorest man on earth to-day is he who though rich has nothing to give away.  
Fortunes are made by taking opportunities; character is made by making them.  
Be firm! One constant element in luck is genuine, solid, old Teutonic pluck.—Holmes.  
A single grateful thought toward Heaven is the most effective prayer.—Loring.  
The saddest thing under the sky is a soul incapable of sadness.—Countess de Gasparin.  
Comparison more than reality, makes men happy and can make them wretched.—Fulham.  
A merely fallen enemy may rise again, but the reconciled one is truly vanquished.—Schiller.  
The object of education is not external show and splendor, but inward development.—Seneca.  
There is some value in being abused, for thoroughly worthless people do not receive even that much notice.  
Public prosperity is glorious when everyone get a share of it, but when it makes those who produce it worse off and injures and only to the benefit of a few, it is a thing not to be desired.—Truth.

God and Faith.

EDITOR OF GOLDEN GATE:

Why should a Spiritualist, as very many of them do, deny the existence, as well as the evidence of a Supreme Being? They confine the meaning of the term God, to the very limited personality, made up of very unlovely characteristics, which they were taught in the Sunday school, and because they have been emancipated from the narrow limits of orthodox theology, and have grown broader in their views, they deem it at least consistent, if not necessary, to ignore not only the theological ideas of their former teachers, but also the very terms used in the expression of them. They have a holy horror of the words God, Prayer and Faith, and consider it beneath the dignity of their enlightened condition, to use these terms, or even sing a hymn that may be in common use by Christian people, no matter how true or beautiful the sentiment may be.

We would remind such Spiritualists, that though they may have broadened out some, yet it is neither necessary nor expedient to antagonize or reject any good thought, simply because it is used by Christians, or the churches.  
They should remember that it is possible for a Spiritualist as well as a churchman to be bigoted; and that the terms God, Prayer and Faith, which are so hateful to them, may have a sense, which their own breadth of thought has not yet comprehended. Because they cannot now accept their Sunday School conception of the deity. They must of a necessity deny the possibility of any conception whatever. Now with us it seems, not only possible to form a conception of Deity, but even of a personal Deity. We see ourselves in the presence of a universal, infinite energy; we observe the mode of action of that energy; we see power, intelligence, and beneficence manifested; these are mental attributes, and it seems to us, that a combination of mental attributes, especially when some of them are peculiar to, or confined to a certain being, must constitute a personality. I, myself, am a person, yet I do not consider my form as constituting that person; it may be an integral part of it, yet it is in the main made up of my mental attributes. The same holds good in regard to the personality of the Deity. But even supposing that material form and limitation was necessary to constitute Deity a person, who can say that that the form is lacking? Pope said: "All are but parts of one stupendous whole, whose body nature is and God the soul." "Is it not possible that the universe is the natural body of God, and may not the universe have a definite form, even though our limited conceptions cannot take it in, and would not the mental attributes of the divine energy, together with this form constitute a personality? We will only add that we do not consider it necessary to grow so broad and liberal, as to get altogether outside of any conception of Deity.

Again, the above-mentioned class of Spiritualists hate the word Faith; this arises from the fact that they limit its significance to that of an unreasoning acceptance of somebody else's statements in regard to matters purely speculative, or to truths which can only be determined by one's own individual experience. We, at one time, belonged to that class. We limited the meaning of the term, because Faith in any other sense, had not yet entered into our experience; and have since learned, however, that Faith has another meaning which is both pleasant in thought and beneficial in practice, and the memory of our previous experience, while in a faithless condition, leads us to exclaim, May God and the good angels save us in the future, from the miserable, melancholy, hopeless despair of a life without Faith.

With us, now, Faith means a CONFIDING trust in the beneficence of the divine economy; and this comes from the conviction that God is imminent in his works and that the universe is run on a beneficent plan; realizing this, we are now relieved from that dreadful feeling of doubt and uncertainty in reference to the future, which Bellamy in "Looking Backward" alludes to as a haunting spectre, and which characterized our previous life, and well nigh drove us out of existence. Faith in this better sense begets Hope, and hope is an anchor to the soul, and the man

without hope is unfit to associate with his fellow man, and ready for suicide. A confiding trust in the divine economy does not excuse us from work, or making an endeavor, neither does it lessen our disposition to make an effort; it is rather an incentive, as it is much more encouraging to feel that "The Lord helps those that help themselves," than to feel that we have no help from any source whatever. Doubt is the opposite of Faith. It has been said that the man who doubts himself, doubts his Creator. We can reverse this and say from experience that the man who doubts his Creator doubts himself, and the man who doubts both, is likely to be a miserable wretch, and a fit subject for the prayer, "Lord increase our Faith."

HENRY F. HUGHES.

Summerland.

Would Buy a Hundred Copies.

EDITOR OF GOLDEN GATE:

Your book of "Fragments" is, in one respect, a very inconvenient one for me. I am not a very long-winded reader, and beginning on any page to which I may chance to open, my attention is there stuck to a lesson which I feel that everybody should make more practical than most of us do, and ask myself whether I have acted in accordance with the multitudinous ethical duties suggested by that lesson, or whether I can and will hereafter do so.

Calling the attention of my family to the question, I am immediately referred to twenty or sixty other "Fragments" they have been reading, which they declare to be equally good; and I get tired out before I can find a place to stop reading and thinking.

But your "Invocation," page 45, is especially a text for the thinker. While it "sees God in clouds and hears him in the wind," it sees Him as an All-comprehending intelligence whose power constructs and controls the incomprehensible machinery of the universe and removes from man the dread of death by enabling him to understand that an individualized existence awaits him beyond the cold portals of the tomb, where he may "live and expatiate in a world to come."

Compare this cheering Invocation with that of Volney, the French philosopher whose vision was limited to material nature, when in danger of shipwreck, prayed: "O God if there be a God, save my soul if I have a soul." Agnostic this. While among the old ruins of Palmyra he thus apostrophized: "Hail, solitary ruins, hush sepulchre and silent walls, you I invoke, to you I address my prayer. While your aspect averts in secret dread the vulgar regard, it excites in my mind the charm of delicious sentiments, sublime contemplation." Oh, tombs, what virtues are yours! While all earth were groaning under the iron heel of tyrants, you had already, by confounding the dust of king and slave, proclaimed to man the sacred dogma of equality.

My quotation may not be literally correct. It is a quarter of a century since I saw the book. The language is beautiful, but as Wesley said by Pope's couplet:

"Who sees with equal eyes as God of all  
A hero perish or a sparrow fall."

There is no truth in it, but it would be true and most humiliating to human pride, "if death ends all." That being the case, we not only confound the dust of "king and slave," but the dog and donkey come in as our equals in the end.

If I had property beyond what common Providence requires that I should keep as a safeguard in old age, or if present prospects of gain were better, I would buy a hundred of your books for distribution among my friends. The three copies I did buy are discharging that mission, as do the two copies of the GATE I paid for.

Demolition is undoubtedly a vulgar task; the highest glory of the statesman is to construct. But there is a time for everything—a time to set up and a time to pull down. The talents of revolutionary leaders and those of the Legislature have equally their use and their reason. It is natural, the almost universal law, that the age of insurrections and proscriptions shall precede the age of good government of temperate liberty, and liberal order.

[Written for the Golden Gate.]

A Retort Courtous.

BY DR. DEAN CLARKE.

The occasion seems to require from me a response to my critics, each of whom has evidently spoken "out of the abundance of the heart," and what the animus of that was, each reader can judge for him or herself. But the multitude of words with which my stronghold has been stormed, may have confused some as to the real issue I raised, therefore, it seems necessary for me to restate it.

In earnestly and honestly propounding the query, "What is the use of it?" which raised such a tempest in the Theosophic teapot, I had less reference to Theosophy itself than to making it a new cult and organizing another sect, and either enticing Spiritualists from their own proper associations to join it, or teaching its *outré* dogmas in the spiritual press or upon its rostrum. And notwithstanding the pepper that has been thrown into my "jealous eye" with which I watch lurking foes to a cause I love "better than the apple of my eye," I still think my point was well taken, for if there is not a good-sized Sambo in the fence, lying in wait for stray lambs from the spiritual fold, then I'm no judge of "wolves in sheep's clothing."

Another point in my query, which every one of my respondents has evaded or overlooked, please do not forget, was that if, as is strenuously claimed on all convenient occasions by one of them at least (as a decoy), Theosophy and Spiritualism "are one in their true essence and purpose," then there is no need of teaching *Spiritualism* disguised under the name of Theosophy! I insist on the importance of this point which I raised previously, that Spiritualism as a science, philosophy and religion, is an all-embracing eclecticism, an *omnium gatherum* of all known or knowable truth pertaining to nature, man or spirit, and that as Spiritualism, as a cult, "had the floor" previous to the rising of this apostate upstart and usurper, it should maintain its position as the rightful occupant of the field of modern progressive thought, and be honored in its right, and title as well! In doing this I deny that I am a fanatical bigot or a narrow-minded partisan, or a domineering autocrat, seeking to tyrannize over other people's opinions or course of action. I simply aim to be loyal and true to a righteous and glorious cause, and to maintain that it is the equal duty of all who are "to the manor born," or have been nurtured by the same benignant *Alma Mater*, not to forsake her vineyard, nor to transplant therein exotic weeds to cumber the ground.

Having said this much to define my position, and restate the issue between us, I will now endeavor to return the compliments of each of my adversaries and critics, noticing only such points as I deem of most consequence.

In answering one, all may consider themselves answered upon each common point. If previously or now, I was or am anguily of using "harsh words," as I am accused, such as "apostate," etc., it is because I wish to be impressive, and deem them *apropos* in "the eternal fitness of things," and not because I wish to hurt anybody's tender spots thereby.

Sister Bushnell, I trust, will pardon me if I ask her to re-read, more carefully, my former article as an answer to all the questions she asked, so I will need but little space for other response. She well says Spiritualism "has struggled to come through ignorance, superstition, bigotry and crime, to enlighten humanity." Aye, and having done so much to gain a foothold to do its beneficent work, isn't it the duty of all who have been illumined and blessed to be loyal to their benefactor, especially since she has in store, as you say, all "divine wisdom," and is not, as you seem to imply by your question, limited to the one idea of spirit intercourse? I most emphatically deny the claim, direct or implied, made by both of my lady revolutionaries, that there is any legitimate "demand" for another sect or society to study or teach whatever truth there may be in ancient occultism. Whatever demand of that kind is made, is by those ignorant of our very comprehensive spiritual literature, or by those who have not

the moral backbone to bear the odium attached to the names Spiritualism and Spiritualist, by their enemies! And right here, I challenge those who make this claim or "demand," to tell us one single scientific fact, or philosophical and spiritual truth, which Theosophy teaches, not already, and previous to its uprising as a distinct cult, taught in some of our standard spiritual literature. Just cease thisrodomontade concerning the supereminence of Theosophy, and justify this, as I believe, unwarranted assumption of preeminence.

Hudson Tuttle, who is high authority, says of Christian Science and Theosophy, "As guides in the conduct of life they have nothing true which they can claim as new, and their distinctive features remain to be demonstrated, or are revived speculations and dreams of the world's early dawn, when nature was a riddle and life a mystery."

I am told by good Sister B., "If he fears being crowded from the platform by Theosophy, he must look well to his laurels." O, no! I scorn the imputation of any selfish motive whatever in opposing the aggressions of what I deem an interloper and trespasser. But I do emphatically protest against *SPIRITUALISM* being superceded and "crowded from the platform," or anywhere else, or to having "its thunder stolen" and labeled "Theosophy," as is often done. "Honor to whom honor is due." "Render unto Caesar the things that are Caesar's, and unto God the things that are God's,"—these are my mottoes of justice, and I am authorized to say to every Spirituo-Theosophist, "Choose ye this day whom ye will serve; ye can not serve two masters." If Spiritualism be true, honor and serve it, for ye can never get "beyond" or "above" its universality!

TO "OUR QUESTION DEPARTMENT."  
I am truly grateful to "Q. D." for its or her "kind spirit" and sympathetic tender of a "mental treatment," but I would most respectfully suggest that it is my question and not myself that requires her sole attention, and further, I'm glad she was "not *skared*," (a Theosophic technical classic, I suppose, which I *Devachan* understand), but could "stand fire," for it must require a "power" of courage for one who has had so much evidence of the truth of spirit intercourse to "stand up for" "shells," "elementaries," *et al.*, such Theosophic nuggets of "divine wisdom!"

"Perhaps I do not" "see things straight." "To err is human," and so far as I know or believe, this is my first appearance on the human stage, so my oft re-incarnated friends will pardon my obtuseness if I can not see that Theosophy is any more likely to be true because "its principles date back into the night of time." As a rule, the older the less reliable, and for the very reason that Theosophy is such a mouldy "chestnut," do we see the puerile vagaries of man's childhood in its myths.

"Q. D." finds "a deal of comfort" in the fact that a few mediums, and "some of the best speakers have taught the idea of re-incarnation." True, and more's the pity. That doesn't prove it a fact, however, as "Q. D." well knows, for the "astral shells" of Kardec, Bliphas, Levi and Pythagoras, would be morally certain to do so, would they not? Read Mrs. E. H. Britten's "Nineteenth Century Miracles," pages 46 to 57, and you'll find good reasons why, as Spiritualists believe, that a few of our mediums and speakers have taught a doctrine which, as the distinguished Wm. Hewitt remarks, "assails the most vital principles of Spiritualism and would uproot them if permitted to flourish." As re-incarnation is the corner stone of Theosophy, I must quote further from Mr. Hewitt, who continues, pointing out the fundamental doctrines of Spiritualism, which re-incarnation assails: "1. 'The Immortality of the Soul,'—utterly annihilated if an individual known as such on earth, is not himself at all, but somebody else in past life and will be somebody else in the future."

"2. It negates Eternal Progress, if the soul is to return to this weary earth for endless births as somebody else, instead of marching on through decades of eternity in unchanged and ever strengthening individuality."

"3. It crushes out forever the sweet ties of family affection, if, for example, Continued on Sixth Page.



## A Criticism on "Psychic Studies."

SHOULD THE REMAINS OF PROFESSOR WM. DENTON BE BROUGHT TO REST IN THE SOIL OF THE LAND HE LOVED?

HUDSON TUTTLE.—Dear Sir:—I have read your book, "Psychic Studies," with great interest and hence I wish to ask you what particular part of Prof. Denton's book or books you base your criticism on page 67, where you say "that he found a kernel of truth, cannot be denied, but he allowed sources of error to creep in and vitiate his wonderfully suggestive and patient research." I have carefully read his works, I thought him the most painstaking scientist I ever saw.

"I also wish to ask you if his friends should not make an effort to recover his remains, and have them rest in the land he loved to call home? If his friends would make the proper effort this could be done. I know from letters that nothing could so much please Mrs. Denton as this respect to his memory." A. B. DENNIS, M. D.

My dear friend:—I make this public answer to your questions, because if you think I have been unjust to Prof. Denton, others may hold the same opinion, and I would not for a moment have this thought entertained, and the second question has been asked by others, so that a public expression is called for.

No one can respect the careful labors of Prof. Denton more than I, or the true scientific spirit of humility which marked his work, and yet I have not been able to accept all his conclusions. It would be impossible to point out special passages which are objectionable, for the strand of error reaches through a greater part of his psychometric readings. In the three volumes "The Soul of Things," he presents a vast amount of original research, but with the ardor of a discoverer, he refers all his results to the psychometric faculty. A careful analysis, it seems to me, will show the student that many of the instances detailed, may with equal propriety be explained by spirit controls, or by clairvoyance, as by psychometry proper. As an example, a fragment from the swathing band of a mummy is placed in the hand of a sensitive. It retains the original impress of the individual it enwrapped, and of that remote age. It also retains the impress of the hands through which it has passed, and strangest of all, of the immediate person who gives it to the sensitive for inspection. Now the latter takes it and gives the character of the mummy when living in a city by the Nile, and of the country, taking up the impressions made three thousand years ago, and not feeling those made by the hands which gave it! And how do we know that the psychometrist does not receive these impressions through clairvoyance—i. e., his or her own spiritual perception, or that they are not given from a spiritual source? Prof. Denton gives us no guide; in fact did not recognize the difficulty. On reading his record of investigations, one is constantly forced to admit that the spiritual theories are not one of the most plausible, but that it must be the correct one in a great number of instances. And all this without any disparagement to the patient research and honesty of purpose every page displays.

In answer to the second question, I fear I shall not meet the approval of my questioner.

In the days of the Pharos, the belief in the final return of the spirit to the body; the resurrection of the latter, made it imperative to preserve it with greatest care. The Greeks considered it the height of impiety to leave their dead on the field of battle unburied, for the spirits wandered on the misty banks of the nether world until their bodies received the prescribed burial.

The Judgment Day transferred from Egyptian to Christian theology, with the idea of physical resurrection, has preserved the superstitious regard for the physical body. If the dead are to rise at the final sound of the trumpet of doom, it will be pleasant for families and friends to stand grouped together, and it would, indeed, be suggestive of loneliness, to arise on the other side of the globe among howling savages.

But we as Spiritualists accept none of these childish myths. We believe and know that death is the final separation of the spirit from the body. That body goes back to the elements from which it came. Its particles enter again into the cycle of organic life. To the spirit it is no more than a worn and cast-off garment. Friends may treasure it as the all tangible and visible object between them and the silence which gathers over the tomb, and love may find relief in its last blinding homage, yet the freed spirit must regard the broken body as the butterfly looks on the shell of the chrysalis from which it has escaped.

The physical body is renewed all season, completely with every returning season, and the special form when the spirit departs is no more its personality than the many others it has discarded atom by atom.

If our affections would be gratified by bringing the remains of our friend and brother home, on reflection how little satisfaction would it yield us! Buried in a soil where heat and moisture breeds swift decay, a few bones are all that we could expect to return; scarcely more than a few shreds of some old garment he had cast aside! And why should we do this, when the friend we loved, and whom we would honor, cares nothing for that melted house of clay, and retains his conscious selfhood, to visit the "land he loved"? As Spiritualists should we not "ease" to entertain such distinctive reverence for the body, and regard the spirit as the all in all?

I write this with heart full of sympathy for those who loved ones rest in foreign soil, or lie on the floor of the deep, deep sea, and I write it for their consolation.

There is one aspect of this subject which also comes from the lingering shadow of

old beliefs. The friend who dies and is buried far from home, never seems dead to us. Not until we see the wasted form, and with reverent care consign it to the tomb, do we realize the event. Or we may after distant journeying stand by the neglected mound, thrown by strange hands over the beloved form, and through our tears become conscious of our loss. A lady said she did not realize the death of her husband, who was buried in the bosom of the Caribbean Sea, until six months after his trunk came home. Then after a time, when he did not come, she became conscious of his death. Yet before the coffin slipped from the deck into the rolling sea, he was with her!

Instead of the vain care for the broken cage, we cultivated the faculties which enable us to hear the song of the bird that has escaped! All the insignia of mourning, regrets and tears, are as clouds which obscure our spiritual perceptions at a time we most need them.

Not in the grave, beneath the grassy mound, or under the immeasurable tide of waters sleep the treasured ones. They are near us with full consciousness of our thoughts, with minds clouded by our tears, or full of joy at our gladness.

HUDSON TUTTLE.

## "The Destiny of the Unbaptized."

[Baptist Investigator.]

A Catholic contemporary makes the following sad confession: "To the heart of the pious Catholic mother nothing brings more pain than the loss of a child who, through some cause or another, dies without being baptized." Who is responsible for the pain in this mother's heart over the death of her unbaptized babe? The Church to which she belongs, that has taught the cruel and outrageous doctrine that "baptism is the one thing essential for the obtaining of eternal life." We cannot imagine how men, who are called sensible, can look the nineteenth century in the face, and say that the simple ceremony of a priest putting a drop of water on a baby's forehead determines its destiny beyond the unread grave.

Every man who dares teach such ridiculous nonsense deserves the contempt of his race. If we are immortal it is not by what we think, believe or do, but because we are so by our nature; and nothing that priest can do, or that man neglects to do, can alter the destiny that awaits the human life when death's cold hand is laid upon the heart. No one knows that the destiny of one who believes, is different from that of one who disbelieves; or that the fate of the unbaptized is not the same as that of the baptized. The most learned divine that ever discoursed on the subject of "the destiny of the unbaptized," knows no more about the matter than the babe who is buried without this unnecessary and foolish rite.

The whole scheme of baptism is for the purpose of making money for the Church. To torture a mother's breaking heart at the grave of her lost babe is fit work for a Church that lives upon the fears that it plants and cultivates in the human mind. Nothing is too wicked or heartless for Roman Catholicism to teach, to fleece its victims.

The Catholic Church teaches that only those who have been baptized by one of her priests will ever "share the priceless blessings of the Father's eternal home." All we have to say is that if all those who have been baptized by a Catholic priest are to share this home we don't want any part of it. We will risk finding better company, for we cannot imagine being in worse.

But think of seriously preaching such trash as this! What kind of a "Father" would that be who would close his door to a child because its parents had not paid a priest for touching its little forehead with his wet fingers? This Catholic God is as cruel as Catholicism.

It is time for human beings to be released from the thralldom of superstition. Of all the Christian denominations the Catholic teaches the most monstrous and cruel dogmas, and of all the cruel and monstrous dogmas which the Catholic Church teaches the most cruel and monstrous is that the babe who dies without being baptized deserves the fate of the vilest criminal that ever lived.

The very instant you perceive yourself in a passion shut your mouth, and keep it shut till your blood cools. This advice, if followed, would save many a life of bitterness, and of deep, incurable anguish.

All pleasure must be bought at the price of pain; the difference between false pleasure and true is just this—for the true, the price is paid before you enjoy it; for the false, after you enjoy it.—John Foster.

The man who can govern his spirit with judgment and intelligence, and without fear, has the secret of all true power. Such a one can boast of liberty. He is a free man.

Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—Bowie.

Discretion is the bright beacon light at the threshold of action; her warnings are heeded by the wise. But as the stout ship is often the prey of reef and storm, though piloted with skill and care, so the human bark, though guided by wisdom, and freighted with good character, often sinks beneath the waves of craft and error.

Written for the GOLDEN GATE.

## Planetary Influences.

BY ELLA WILSON-MARCHANT.

To what extent do planetary influences affect the human race? This is another of the questions that are held in abeyance by me—waiting for more light. But it is one that I have never very actively investigated, having never read an astrological work in my life, and being entirely dependent, for any ideas I may have regarding the subject, upon casual mention only. I have been asked if I believe in the so-called science of Astrology, and my answer has been to the effect that I cannot say that I disbelieve in it. I am not prepared to say that I disbelieve in anything until I have given it careful thought and investigation. I feel that man is somehow related and inter-related to all space and time, and to the whole universe of matter and spirit; so that I cannot give any satisfactory or scientific reasons for a belief in Astrology, yet I am not prepared to say that I disbelieve it, but on the contrary am rather inclined to think there is something in it. I often remind myself that "there are more things in heaven and earth than we ever dreamt of in my philosophy"—or anybody's else.

If the Soul of the Universe,—the life, the moving power, who "extends through all extent,"—is also the life of our life, "in whom we live and move and have our being"—or even if we simply grant that a universal fluid, called ether (or any other name) pervades all space, and all solid bodies, flowing through all, and having all, like a boundless, ever-permeating ocean; if, as one has said, "The universe is telegraphically present to itself in every title, or it would be no universe;" and if man is the microcosm, the epitome, of this great universe, as Mrs. Browning has said:

Since God collected and resumed in man  
The firmaments, the stars, and the lights,  
Fish, fowl, and beast, and insect—all their trains  
Of various life caught back upon his arm,  
Re-organized and constituted Man,  
The microcosm, the adding up of worlds"—

then may not man, and the world he lives on, be affected by the life and movements and conditions of the other worlds that are washed by the same shoreless ocean? You say, "I admit that our world, in its motions and atmospheric conditions may be affected by our sister planets, but not the character and lives of individual men." And it does not necessarily require much thought or research to make the first proposition appear rational enough. Even the short space given to the "Solar System" in Chambers' Encyclopedia, has this to say concerning the mutual relation of the planets:—"No change of much magnitude can take place in the elements of the planets without having effect on the earth and its inhabitants, on account of the mutual attractions of the planets for each other; in fact, they appear as members of one isolated family, bound together by common ties, which could not be ruptured in the case of one individual without communicating a general shock to the others."

A rather recent work, entitled, "Solar Biology," (of which I have only seen an editorial notice) explains that there are "twelve distinct rivers of fluids or ether flowing from the sun, known to astronomers as the twelve signs of the Zodiac. The earth and planets of our solar system, in their revolutions around the sun, pass through these rivers of ether, at intervals, according to distance. Each planet presents an influence peculiar to itself, and transmits its influence into well-defined results." And so—aside from the general connection and sympathy of the whole—the idea is put forward that the magnetic or spirit aura of the planet passing through one of these rivers of ether permeates it with its influence, and this influence is carried to those other planets lying in the path of the same river, and thus it throws its influence, either for good or evil, upon those other planets. Some of the planets are called benevolent planets, and some are called evil planets, and their respective influence is said to be in accordance with their respective characters.

The character of the spirit aura surrounding each planet—in which may be included its spirit-force, or spirit-world, or part—is governed, we would suppose, by the nature of that planet's unfoldment, and the condition and character of its inhabitants. And yet do we not run into a difficulty here? According to later theories from the spirit side of life, the outer planets of our solar system were first thrown off, and consequently are older, and should be more fully developed, than those nearer the sun; and yet, if I am not mistaken, while Jupiter is considered a benevolent planet whose influence works for good, Saturn, his elder brother, is considered an evil planet whose influence is to be dreaded. How is this to be accounted for? Will some astrological savant please rise and explain? Also, will some one please give, in a concise form, some intelligent reasons as to how the planets may affect individual life and character.

SAN BERNARDINO, CAL., Feb. 3, 1890.

MANY a little wife goes to her grave— all because she is obliged to live within the aura of a loathsome, drunken, besotted Magnet—her husband, who draws to his house and to his home, a horde of earth-bound and loathsome spirits, who delight in the nasty aura of the husband, and devour, like vampires, the sensitive and fine, spiritual attributes of the wife.—J. W. Dennis, in Watchman.

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[TITLE PAGE.]

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MRS. F. A. LOGAN'S MEETINGS FOR FREE interchange of Spiritual and Progressive ideas, are held every Sunday at 2 P. M., at 250 Market street, George's Hall. Also in Oakland at 2 P. M., and 7:30 P. M., in Grand Army Hall, 13th street, near Broadway. All are invited.

C. LEEGE HALL, 106 McALLISTER STREET, W. J. Colville, Lecturer. Public meetings every Sunday at 4 P. M., and 7:30 P. M. All seats free. Collection. Public teachings in Spiritual Science every Wednesday and Friday at 8 P. M. Admission to cents.

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[Written for the Golden Gate.]  
Is Thought a Substance?—Response to  
Dr. Dean Clarke.

BY ELLA WILSON MARCHANT.

I desire to thank Dr. Clarke for his friendly criticism of my lecture. I realize that we are not always the best judges of our own work, that others are more capable of discerning the faults than we. I do not desire to teach error, nor anything that may be erroneously construed. But I am inclined to think that the Doctor has misunderstood me a little, and perhaps I have not made myself perfectly clear upon all points. In fact (as he seems to perceive in his characterization of my lecture), I intended to be suggestive, rather than affirmative. Having laid the foundation upon testimony obtained from the three sources which he mentions, viz., clairvoyant, spirit and scientific, I proceeded to build a superstructure in accordance therewith. I do not understand, however, nor do I wish to be understood as asserting, that thoughts are living, individualized entities; and the Doctor may be correct in considering them "a motion of mind," and the substance seen passing from thinker to receiver, as described by Mrs. Stephens, the clairvoyant, and Mr. Pierpont, the spirit, may be—as the Doctor suggests—but the magnetic vehicle conveying thought. Nor do I think it of much importance which way it may be. The main thing, it seems to me, is to show the power of thought, and its ability to communicate itself to other brains without any visible instrumentality—that is, visible to the ordinary eye. There have been those who have disputed that electricity is a fluid, claiming that it, also, is but a mode of motion. But whether it be the one or the other, it has a wonderful power, as the people of New York, in particular, have been discovering of late.

In speaking of motion, however, can we not, according to the vibration theory, (which I touched upon in my query article on "Mirages,") convert everything into a mode of motion? If our contact with nature is only by vibrations—if every atom in a form is in motion, and has only to increase that motion to a rate beyond the power of our senses to perceive in order to become invisible to us, what is the whole universe, but atoms in varying degrees of vibration—or motion? What are we, ourselves, but modes of motion? What is the soul, itself?—the ego, the divine spark of life, that which vitalizes the frame, giving intelligence, animation and activity while it remains—leaving a dreary, loathsome charnel-house when it departs? Is it substance? If so, it eludes all the researches of so-called scientists. M. D.'s cannot find it, even when they cut up a live man in order to do so.

Are souls things, or are they non-entities? If the latter, then the materialist is right; and we are deceived when we suppose that we have communication with personal entities who formerly manifested through fleshly bodies. Not that I would compare thought to souls, in the sense of intelligent entities. Thoughts are but the living breath of individualized souls. The breath from the lungs carries vapor and other substances that were before a portion of the living being from which they came. Mr. Pierpont declares that thought has a specific gravity of its own that is recognized by advanced spirits, and he predicts that the time will come when scientists on earth will become so enlightened and unfolded that they will be able to invent an instrument so delicate that by it they can determine the specific gravity of thought. At present the human brain seems to be the only instrument that cognizes the existence of thought—substance (?). What the electrometer is to electricity, the human brain is to thought. The electrometer ascertains the presence of electricity, while the human brain feels the presence of thought, more or less perfectly, according to impressibility and unfolded.

Hudson Tuttle seems to agree with Dr. Clarke in regard to the transmission of thought; and yet, when we look closely, there is a contradiction. He says, (page 165, and Vol. Arcana of Nature): "If one individual influences the thoughts and actions of another in a distant apartment, simply by the effect of his will, then it is self-evident that something passes from one to the other. . . . What is this something? Facts conflict with the hypothesis of its being matter radiated from one individual to another, as light was once supposed to be transmitted. It darts with too great precision, is too instantaneous in its action, passes too readily through vast thicknesses of solid matter to consist of radiant particles. On the other hand, all these phenomena show a striking relationship to light, heat, and kindred agents; and of what I conceive one, is alike applicable to all." Again: (page 166), "All brains throw out vibrations, as all strings when extended give off waves of sound; but as the string must have a corresponding string to receive its vibrations, so the brain must have a harmoniously tuned brain to receive its vibrations."

Mr. Pierpont declares thought to be substance; and yet the difference between these two authorities, I apprehend, is more a difference in the use and meaning of words, than a difference *de facto*; for Mr. Pierpont, in one of his dissertations on thought, compares it with the electric fluid, which, to us, is invisible, but which we can feel, and the effects of which are plainly discernible. Mr. Tuttle, by the

way, is inclined to be what, for the sake of distinction, we may call a materialistic Spiritualist—that is, he essentially claims that all is matter—spirit is sublimated matter.

Dr. Clarke speaks of psychological power being "more the force of will than of thought." Does this not mean a difference of degree, only? Is not the active will but the concentration of thought? We put forth an exertion of the will to send out a thought, a wish, or a desire to another, and thus increase the power, the force, the momentum (or whatever we may call it) of that "child of the brain." Mr. Pierpont speaks of the vaporous waves as being more or less colored according to the direction and intensity of the thought. But the quiescent thought—if I may call it so—that which we are cherishing in secret, is often perceived by others. In that case it cannot be from an impulsion of the will.

Mr. Pierpont, in one of the Free Circles, something less than a year ago, said: "We see in the mind of an individual present, this question, which the friend does not seem to wish to express verbally, so we will reply to it," etc. I suppose this need not be interpreted to mean that the individual in question did not make an effort to send forth the thought so that the controlling spirit could perceive it, and hence, though he speaks of seeing it in the mind of the individual, it may have produced the telegraphic waves by which he was first made aware of its being there. But this is not the case with the secretive thought which is often perceived even against the will of the thinker.

I am quite inclined to agree with Dr. Clarke that "the same motions of mind are excited in the mind of the recipient as were the thoughts or motions of the mind of the communicator." Of course we all know that language is simply a vehicle or symbol of thought, and people of different nationalities necessarily think the same things in differently sounding words. It is the idea, and not the verbal clothing of the idea, that is transferred from one mind to another, although words themselves, in the case of many mediums, are given verbatim. In the latter case it must be that the receptive brain is peculiarly attuned to receive the vibrations sent out to it. In cases when this perfect harmony does not exist, the essence but not the exact wording of a communication may be given.

In my lecture, where I speak of thoughts as living in the atmosphere, I do not intentionally speak of them as living entities; but as an influence, an aroma, a lasting and ever-repeating impulse—like the ripple caused by dropping the pebble in the pool, that widens and widens, until the farthest shore is reached. A particle of musk, too minute for the eye to see, will remain floating in the air of a closed apartment for years, dividing and subdividing itself infinitesimally—or sending out its odorous vibrations unceasingly—until the air of the entire room is permeated by them, and continues so permeated indefinitely. Perhaps this may be true of potent thought. In the case of the thought, however, I am not yet ready to conclude that the impulsion is repeated again and again, indefinitely, unless caught up by intuitive souls, and again sent forth, and this process repeated *ad infinitum*. Mr. Pierpont, however, claims to believe that high and spiritualistic ideas originate in the great Source of all Intelligence, and that these ideas float in the atmosphere until they are taken up by receptive, intuitive souls—that is, those thoughts which, as he says, "belong to humanity at large."

"If—as Professor Babcock declares—"the air is one vast library" if there is stored up somewhere in the earth's atmosphere, and on its surface, the illustrated history of all the planet's past experience, to be brought forth when the right conditions are applied,—as the use of the magic wand in the hands of fabled geniuses suddenly people air, earth, plants, and caves with innumerable fairy beings; or—to use a more practical illustration—as the turning of the crank of the phonograph may, thousands of years hence, produce a flight of oratory delivered to-day, with all the accents, inflections and emphasis of the living speaker; and if "thought is the power that moves the world, as Mr. Pierpont declares, (and who can doubt it?) may not Professor Hitchcock be right in placing "mental effort" (or thought) as the highest in the list of those things which he declares "make an indelible impression upon the material universe?" But as to the form or character that impression may assume, who shall say? What more subtly powerful than electricity! What chemical changes it is capable of producing! And yet who can tell us what it is *per se*? Or the form or color it assumes? We stand here on the borders of an unexplored realm.

In regard to how Theodore Parker was psychologized to death, if I had entered into the minutiae of what I conceived to be the process, it would, I think, have been quite similar to Dr. Clarke's own ideas thereof. Of course I do not think the substance of the thought itself is conveyed through all the different instrumentalities necessary to put the word-symbol thereof into the printed form, although more or less of the writer's magnetism, imbued with the state of the mind, and the character of the thoughts, at the time of the writing, accompanies the manuscript, as is proven by psychometry. After the words have been put into print, receptive persons, reading these symbols, have the same thoughts begotten in their minds—by awakening a similar mind-motion, if you please to call it so, since "motion is the first impelling

force or power of life." But persons near enough to each other may have this "similar mind-motion" awakened in one from the unwritten and unspoken thought of the other.

Again, in regard to the magnetic aura of persons: if "as a man thinketh so is he," if his character is largely made by his thoughts, then the emanations from his being which make up his magnetic aura will partake of the character of his thoughts.

But whether we call thought, in transit, a substance, or merely a mode of motion, the fact remains that it has the power of transcribing and reflecting, or, repeating itself without instrumentalities that are visible to ordinary human vision.

P. S.—I should like to hear from "Cousin Ruth," who wrote "One Thing and Another," in the GOLDEN GATE of Nov. 23, 1889, as to her clairvoyant impressions of thought.

SAN BERNARDINO, Feb. 6, 1890.

### What Do They Gain?

EDITOR OF GOLDEN GATE:

What have Christian sects to gain by denying the spiritual philosophy and pronouncing spirit communication a 'fraud'? I would like to put this question to ministers of the Gospel in all seriousness.

That the spirit lives and retains its individuality after the death of the body, surely the most of them claim to believe and to preach.

That there must be certain laws governing the existence and volition of the spirit, even as of life in the body, they must believe.

And that these laws, whatever their character, must be of Divine origin and ever consistent with God's will, even as are all of nature's laws, they must admit.

And herein must Christians and Spiritualists of all creeds agree. As to just how much liberty spirits may have, how much power to act by force of individual will, and what their natural or Divine inclinations may lead them to desire and to do, there may arise diverse opinions. Of course there are, necessarily, some limitations to all human powers, whether in body or in soul.

But why should persons of belief in spirit life, whether they be Christian or non-believers in set creeds, need deny fundamental truths in order to draw lines of distinction, in past the comprehension of honest reason. But one dislikes to attribute it to petty spite, bigotry, malicious slander, and intolerance of honest opinions. In spite of all this or whatever it may be, there is an upward tendency on an average, and a broader liberality of views regarding trifles in belief.

And I am personally acquainted with some professed Christians and members of churches who admit and rejoice in the beauties of the spiritual philosophy and can see nothing in the power and desire of departed friends to communicate with the loved ones of earth, antagonistic to their belief and faith in the teachings of the New Testament.

Therefore we may at least take heart that the world progresses beyond the narrow lines of driven stakes of creeds. And as we are all seekers after truth and righteousness in spite of our shortcomings, let us pursue our mutual ways rejoicing; for verily truth is mighty and shall prevail, while the faults and frailties of men and creeds shall fall away to the dust of bygone errors. And men may be the better for it.

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## GOLDEN GATE.

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SATURDAY, FEBRUARY 15, 1890.

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## TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.

J. J. OWEN, Manager.

## OMNIPOTENT CRUELTY.

No more cruel conception of the All Father was ever given to the world and believed in by intelligent human beings than that of Calvinism, with its predestination of infants to eternal damnation for the glory of God. This is one of the planks of the Westminster Catechism, which constitutes the Confession of Truth of the Presbyterian Church.

No wonder that, in the light of modern thought, many of the brightest minds of that Church have outgrown the idea of Omnipotent cruelty in the plan of the universe, and want a remodelling of the creed that has thrown a pall of gloom over this branch of Christian faith for two hundred and fifty years. And the conservatism of the church throughout the world is being shaken even to its foundation because of the existence of this cruel and barbaric horror in their faith.

The San Francisco Presbytery met in session last Monday to discuss, and determine, as far as they were concerned, the question of the expurgation of this objectionable plank in their creed. After much earnest discussion they concluded, by a vote of 27 to 22, to cling to the creed as it is, although several of them frankly declared that they were not prepared to accept it as generally understood. In other words, they were disposed to read some qualifying words between lines. They can not believe that God consigns little babies to everlasting torment, although that was the teaching of John Calvin, and is plainly taught in their Confession of Faith.

Truly, the Church is waking up to a consciousness of the crime against nature of its founders, in making such a monster of God as Calvinism presupposes. The creed will be amended, and that soon, we doubt not.

## THE GEM OF GEMS.

The diamond, though not so costly as one or two other precious stones, comes first when we would express true excellence by comparison. Its origin has been a settled question in most minds for some time, but among scientists there is so wide a diversity of opinion that those who are interested are puzzled which theory to adopt as being the more plausible. Among these are the following:

The crystallization of the condensed vapors of carbon during the coal period; that the matrix, generally believed to be itacolumite, was saturated with petroleum, which, collecting in nodules, produced the gem by slow crystallization. Newton believed the diamond to have been of vegetable origin, also did many eminent minds of his day; David Brewster thought it was crystallized gum; Dana, and not a few others, held the opinion that it was a product of slow vegetable decomposition, and even animal matter. Burton places its formation as younger than gold, with capacity for growth, gold having been found inclosed with diamond specimens. Those who oppose the now more generally accepted theory that the gum was formed immediately from carbon by the action of heat, by the suggestion that it could not have been thus produced, else it would have been consumed, are nipped by the experiment, which shows that the diamond will endure a great degree of heat without combustion.

In spite of all these mental attempts at discovery, the formation of the diamond, like that of gold, is still Nature's secret, which she will hold.

I. M. Oats has sold his old popular newspaper, at the corner of Tenth and Broadway, Oakland, to J. J. Kawetzki, who will maintain the good reputation of the stand. The GOLDEN GATE, and all the best periodical literature of the day can be found at this stand.

Mrs. H. Mitchell has retired to her home at Howard Station, Sonoma county, at the request of her guides, and a yet grander phase of mediumship will be developed. During the summer months her guides will answer sealed letters. Such mediums should be kept busy.

## UNBALANCED MEDIUMSHIP.

There is no good reason why one may not be convinced of the basic truths of Spiritualism, which are continued existence beyond the gates of death, and the power of the spirit to return and communicate with the spirits of mortals, without becoming a crank, or losing one's wits and going to the extreme of accepting all the nonsense that some people are inclined to indulge in, and call it Spiritualism.

We have known good people, ignorant of the simplest rules of grammar and English composition, who nevertheless claimed to have as personal guides, many of the wisest and grandest spirits of history. One called at our office a few days ago who had come hundreds of miles especially to see the editor of this journal, and give him a chance to hold a conversation with Jesus Christ and a number of the Bible patriarchs, who he claimed to be able to summon to his presence at will. He had a piece of heavy copper wire, about five feet in length, and with a wooden handle at one end. This he held in his own hand and proceeded to question the spirits. The answers could only be "yes" and "no," swinging downward for "yes" and sideways for "no." We soon convinced him, in a kindly way, that we had not the slightest confidence in his spirits, or their methods, and he left, evidently in much disgust that the GOLDEN GATE should be edited by such a skeptic!

An old subscriber, an intelligent and cultured writer and Spiritualist, wrote us a few days ago for the purpose of renewing his subscription. In his letter he spoke of an intelligent, inquiring friend to whom he had loaned the GOLDEN GATE and other spiritualistic literature, for some time past, with a view to his conversion to an acceptance of our facts. He concluded by saying, (somewhat irreverently, we regret to say,) "He has become a thorough Spiritualist, but not a fool!"

Editors of Spiritualist journals have great opportunities to become familiar with all manner of crankiness and rubbish coming through partly developed mediums or unbalanced brains, and it stands them in hand, for the best good of the Cause, that they hold themselves level.

We have found that, as a rule, in proportion to the undeveloped condition of the medium, his lack of refinement, spirituality and good sense, will be found the number and magnitude of his alleged guides or controls. It would be interesting to know the number of mediums who claim Bacon and Socrates for their controls, or Washington, Lincoln and Jefferson for their spiritual body servants. These mediums are no doubt, honest in this, but they are deceived by psychic influences, the nature of which they do not understand.

With the exception of a few noble souls who were once near and dear to us in mortal, or who would have been had we lived in their day, we have but little personal knowledge of exalted spirits. But of the existence and presence of these we are as well convinced as of our own existence. The ancients have given us the go-by. The patriarchs, Socrates and Plato, have too much business of their own to look after to bother with us. Even our elder brother, the gentle Nazarene, finds higher occupation than swishing through a copper wire for our amusement or enlightenment.

## THE BOOK OF BOOKS.

There are seven books so regarded by as many different races: The Koran of the Mohammedans, the Pitikles of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians. The Christians are, and always have been, more dogmatic in their religious views than other nations. All peoples do not have Bibles; but those who do not, are often found to practice a system of life and morals that are only debased by the encroachment of so-called civilizations. We do not hold civilization and Christianity to be synonymous terms, because Christ's teachings are not carried out, nor his life and precepts imitated.

The so-called Christian religion has evolved away from its first intentions, so that were Christ to come among us to-day, He would have to begin his work anew. Though much of the Scriptures were ancient when Christ was born, He was regarded as the fulfillment—the Messiah, the Son of God, who was to interpret the will of the Father. As revealed through Christ, He was all love, charity and forgiveness.

## CHANGING THEIR BELIEF.

The conflict going on to-day between creeds and the progressive sentiment of the enlightened age, would be amusing were it not painful. For is it not painful that those who profess belief in Divine revelation—that their creeds and tenets are the commands of God, must yet consent to their modification that they may retain their following?

"The discussion over the proposed change of the Presbyterian creed will end in an awful disruption of the Church," said a prominent divine of that faith lately. "We, who are in favor of a modification of the creed, blotting out predestination, references to the Catholic Church as anti-Christ, and the damnation of non-Christian people, can certainly not remain in a church body that believes in and holds to such outgrown,

illogical, and unchristian doctrine. Few preach these doctrines now, and all others are forced to explain away their existence in church books. We can stand the false position no longer. The discussion means a revolution and probable rebellion."

The above shows the state of mind of those who were doubtless never thoroughly imbued with the infallibility of sectarian dogmas, but preached them for a time, because their positions did not allow them to choose other texts. In these minds there is no conflict, but in those of the opposition, it is great and terrible.

## EDITORIAL NOTES.

—The "Avelena" is the poetic and euphonious name given to the new hotel at Summerland.

—The continuation of "Reminiscences of an Old Spiritualist," is unavoidably postponed till next week.

—Letters remain uncalled for at this office for Mrs. Eliza A. Davis, C. B. Rice, Mrs. Clarke Dillard, W. M. Grant, A. J. Brinkerhoff, J. G. Clarke.

—Mrs. M. E. Parker, of Summerland, writes: "I am much pleased with Spiritual Fragments, and shall take the book as a refreshment on my 'journeys'."

—Mr. M. J. Hendee, the pioneer medium, has returned from her country sojourn, and her voice will no doubt soon be heard again from some of our many platforms.

—M. E. Ayers, psychopathic practitioner, has taken rooms Nos. 5 and 6, Player Block, corner Broadway and Fourteenth streets, Oakland, where she has resumed her practice. Consultation free.

—At 1165 Mission street, Mrs. Miller has inaugurated a Common Sense Treatment for the cure of disease, and invalids can be restored to health and strength by her aid when given up by "the faculty." Consult her and be convinced.

—Bro. E. W. Steele, of San Luis Obispo, writes, under date of Feb. 9th: "I returned on the 6th from Santa Barbara. Of course I visited Sumnerland;—was surprised by the extent and character of the building. I think its future is assured."

—W. J. Colville's monthly magazine, *The Problem of Life*, for February, is before us. Its principal papers are: "The Problem of Prayer," and "A Review of 'Looking Backward,'" both written by the editor. *The Problem of Life* is furnished to subscribers for \$1 per annum, with the GOLDEN GATE for \$3.

—Mr. Harr Wagner and wife (Madge Morris), of the *Golden Era*, San Diego, are stopping in town for a short time. Mr. and Mrs. Wagner are both closely connected with, and really a part of, the higher literature of this coast. Mr. Wagner is a polished and cultured writer, and his wife a poetic child of the Divine Muse, of rare sweetness and excellence.

—A correspondent, writing from Bennington, Vt., Feb. 4th, says: "Enclosed you will find '\$2.50, for which please send me the GOLDEN GATE for one year. I used to read it in Baldwinville, N. Y., before I came here, and I think 'it is the most interesting paper on the subject' of Spiritualism I ever read. I will try and get 'some other subscribers here in Bennington.'"

—Mrs. J. J. Whitney will hold a christening in connection with her seance, at Metropolitan Temple to-morrow (Sunday) evening. She will occupy the platform of the Temple but two Sunday evenings more, for the present, after to-morrow evening, viz., Sunday evenings, Feb. 26th and April 5th. She feels that her private work is all that she will be able to attend to for awhile.

—Mrs. M. E. Parker, of Summerland, who is about to take a trip to Europe, wishes to rent her pretty cottage with veranda all around and very neatly furnished, for the Summer, or until October next. This the public spirited lady who a few years ago brought a large number of English servant girls to this coast. Her cottage is delightfully located, and would afford a charming seaside home for a small family.

—Marion Harland, the friend and helper of women everywhere, has taken up the work of restoring the ruined monument marking the burial-place of Mary the Mother of Washington. She says truly—in her appeal to the mothers and daughters of America to erect a fitting monument to her who gave Our Country a Father—that "the sun shines upon no sadder ruin in the length and breadth of our land, than this unfinished structure."

—Harry C. Menomy, for many years a faithful servant of the people, employed in the Custom House of this city, passed on to the higher life on Tuesday last, and his remains were consigned to the care of Mother Earth on Thursday, the editor of this journal assisting. Harry Menomy was a native of New York, 46 years of age. The writer had known him for some three or four years, he having, at one time, been a member of our family and a part of our home life. He was a kind, upright and true-hearted man, gentle and sweet in spirit, a perfect gentleman. He leaves three children, a son and two bright daughters, who are now deprived of a father's care. May the loving angels watch over them.

—A taste for the beautiful is an indication of spiritual refinement. A beautiful form may be made positively ugly by an inartistic arrangement of dress; while a form wanting in the Hogarthian lines and curves of beauty, may be made symmetrical and graceful by the modiste's skillful art. There are dress-makers, and dress-makers who are artists. Mrs. W. H. Yeaw, under the "Marchal Neil," corner of Jones and Ellis streets, is of the latter class. She takes the same delight in her art as does the painter or the sculptor. The writer saw at her dress-making parlour, the other day, some ladies' suits that would fill a fairy's soul with delight. We cannot see wherein we, the great Parisian modiste, could excel them.

## MR. COLVILLE'S WORK.

On Sunday last, February 9th, W. J. Colville lectured on "Marriage on Earth and in Heaven," at the request of many friends, in College Hall, 106 McAllister street. There was a very large and deeply interested audience. The ground taken by the speaker was that marriage in its purest ideal form is a purely spiritual state, and pertains to life in the celestial world; this relation is essentially monogamous, and is eternal. Polygamy can be sustained from the letter of the Old Testament, just as slavery can be similarly sustained; as the letter of the Bible records the eternal conditions of society in the East at the time when the Scriptures were written, but no reasonable and reflective mind can possibly conclude that the Bible advocates polygamy or slavery; it simply describes the extent to which these practices were permitted under the Jewish law.

In no age and in no country, however, has there been a total absence of truly advanced gnostics or mystics who, through their actual acquaintance with the laws of the spiritual world, taught truly concerning the higher life. Around the essentially spiritual truth of resurrection any number of vulgar errors have been grouped by purblind misinterpreters of nature and Scripture. Therefore, when the Gospel speaks of the resurrection state as being one in which there is neither marrying nor giving in marriage, but very few persons have a clear idea of what is meant.

The Evangelists relate a conversation between Jesus and certain of the Sadducees who were skeptics concerning the faith of the Pharisees, and were constantly contending with them concerning the resurrection of the dead. These people desired to make Jesus commit himself to one side or the other; but as clear truth is never in the possession of jarring sectarians, Jesus could not endorse the views of either side; for one side believed in a fleshly resurrection and the other denied any resurrection at all. Marriage and divorce was then, as now, a fruitful topic of dissent; and as people who quarrel over the theme are always sensualists lacking spiritual perception, the Gospel tells us Jesus settled the question only by pointing to a far higher state of society than was ultimately on earth among his questioners.

Angels are spoken of as though his bearers were quite familiar with their nature and offices, for no definition is given of them. Angels are not simply messengers, though that is all that the word necessarily implies. They are advanced souls who have arrived at a knowledge of duality, and who are, therefore, beyond the experimental state in matrimonial experiences. Every human entity reaches out toward its true counterpart until the two know themselves as one.

The highest conceivable married state on earth is where husband and wife feel themselves so truly everything to each other that they feel no presence of law or duty binding them together; in such a condition they are no longer under any law, whether civil or ecclesiastical, for the law which is called GRACE, constrains them perfectly. Persons who are capable of asking the questions put to Jesus by the cavillers of his time, can have no perception of marriage in the true sense; they have a vulgar realistic sense of a material heaven where several women will claim themselves wives of some man, or where several men will claim themselves husbands of some woman; and then the difficulty arises, How shall the claim be settled and who shall settle it, as our natural intuition rebels against polygamy in heaven. The truth steps in and declares that such marriages as are followed by divorces which in their turn are succeeded by other marriages, are of the earth earthy; and wherever humanity lives a regenerated or resurrected life they are necessarily unknown. No sadder words than those of an earthly marriage service "until death do us part," or, "as long as ye both shall live," can well be imagined, for true love is not of mortal origin and cannot be content to last only as long as the physical body holds together. The bitterest drop in earth's cup of bitterness, is the certainty of dissolution. No one who is destitute of spiritual knowledge and yet possessed of a loving nature, can possibly rest satisfied with a doctrine that love reaches only to the grave and then subsides into oblivion. If there is one lesson above all others we all of us need to ponder well, it is, that the chief characteristic of true love is absolute selfishness. Were this to prevail in married life there could be no joys or sorrows. If, instead of seeking to be loved we were content to love, the great unasked blessing of love bestowed would flow to us without stint or measure. When the supreme truth that the universe is created and governed by a perfectly unselfish Deity whose very essence is pure love, and whose joy consists in the blessedness of his children, and this supernatural revelation is made the basis of human thought and action, this planet will reflect the light of higher spheres and the New Jerusalem will be ultimately among us.

A beautiful poem on the same theme followed the lecture. The topic will be continued next Sunday. In the evening Henry George's theory of a Single Tax proved a very fruitful and entertaining topic. The hall was again filled to repletion and the majority of those in attendance were evidently deep thinkers. A single extract from the lecture will suffice to show the tendency of the thought expressed. "It cannot be other than self-evident to all lovers of justice that no one is entitled to the fruits of anybody's industry but his own, unless another purposely endows him with it. As the land is now wrongfully claimed, unearned increment is the source of many a fortune. For instance, a person buys a lot for \$100.00, and then goes away for five years, during which time he spends nothing in the country where his lot lies idle and does nothing at all to improve the ground. On his return he sells that lot for \$1000.00 because other people have improved it; this absentee landlord has, consequently, coolly and legally pocketed \$900.00 worth of other people's earnings. A Single Tax such as Henry George advocates is just, and because just, commendable."

In answer to the question "How can you endorse Henry George and Edward Bellamy both, when their views radically differ?" the lecturer replied, "We consider Bellamy's position in advance of George's, that is all. Both men are bound to see justice done as they understand justice; thus from an ethical standpoint we approve the efforts of both, probably no living author has finally solved the whole problem. The present agitation of thought will evolve the true solution."

On Wednesday and Friday evenings at 8 o'clock, very interesting and instructive lessons in spiritual science are being given by very large audiences, and W. J. Colville's private class at 931 Post street, the same mornings, is well attended. On Sunday next, February 16th, W. J. Colville's subjects will be 10:45 A. M., "The Duality of the Soul, or the spiritual idea of Marriage"; 7:30 P. M., "The Science of Correspondence as applied to the living questions of our day." All seats free. Collections to defray expenses.

W. J. Colville's Sunday afternoon lectures in Oakland Synagogue were better attended than ever. Last Sunday many were unable to secure seats in the main auditorium, and chairs were filled in the vestibule. The lecture was on "The Spiritual Body." On Sunday next, February 16th, the topic at 3 P. M. will be, "The Divine Fatherhood and human Brotherhood." Class meets on Tuesday at 3 P. M. Lecture on Theosophy, Thursday, 7:45 P. M. In Alameda the work is also progressing very favorably in Masonic Hall. On Saturday evening, February 8th, the Hall was far too small for the audience when W. J. Colville lectured on "The Ethics of Nationalism." The regular lecture evening is Tuesday; the hour, 7:45. Class meets every Thursday at 2:45 P. M.

Friends in San Jose will please remember the Lecture every Saturday at 2 P. M., in Odd Fellows Hall. Subject to-day, (Feb. 15), "Enoch."

## "FUNERAL FOLLIES."

On a recent Sunday, Dr. Jewell, of the First Methodist Church of San Jose, preached a sermon on the above subject, the like of which for sense and progress, does not often emanate from orthodox quarters; but Dr. Jewell was never creed-bound, if we mistake not, and therefore one expects greater freedom of expression and opinion from him than ministers in general.

He first discussed the various modes of burial, inclining to simple, inexpensive earth burials, as being the more Christian. He remarked in this relation upon extravagant funerals and ostentatious display, and expressed himself as opposed to public funerals and the exhibition of our dead to the strange throng. He objected to Sunday funerals, if they could conveniently be held on any other day. "You put your funerals in with parades, that a greater display may be obtained. It is not right. Many voices have been lifted up against the custom in synods, conferences and presbyteries, and the use of the Sabbath for these exercises is nothing more than a vain desire for pomp and show."

Funeral sermons he held to be of doubtful value. His ideas on the subject of mourning are correct and most excellent. He said: "The Savior didn't discourage mourning or forbid weeping, but he did eradicate the hired mourners and those of hypocritical tears. I have noticed that those loudest in the profession of grief, recover the soonest. Now, I must say, I object to mourning apparel and the habiliments of grief. In the first place it is useless. You know your loved one has gone, without crpe to remind you of the fact. Then why remind the public of the fact? Mourning is a custom is expensive and useless, nay, it is wicked."

What sensible man or woman, or intelligent youth or maiden, do not in their hearts say God bless Dr. Jewell for those words of sense and truth?

## Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Quickly a week speeds along, and each Sunday morning finds a large number of people gathered together, by the leading of Love, at the Progressive Lyceum room, No. 909 1/2 Market street, where, their spirits, yielding to the happier influences of benevolence and affection, find a pleasure that goes with them through the succeeding days of toil. On last Sunday the weather was pleasant and the hall filled, as it has been for some time past. The conductor, Mrs. Addie L. Ballou, was at her position again, and with a little prompting many bright sayings were uttered that will do much to direct the spirit in wise channels. Violet Holmes, in a pleasant little speech, noted the value of "Little Thoughts"; Leon Willis Reed had another well delivered lecture, "The Two Ragged Urchins"; and Minnie Cook gave a piano solo with considerable ability. The adult group gave some noble thoughts and some pleasant reflections upon the cheering influence that comes through spiritual knowledge to the spirit in the hour that it slips away from the tenement that had fallen into too great decay to permit its being used longer. Some fine specimens were contributed to the cabinet of curiosities, and these occupied the closing moments, with some brief remarks.

The subsequent officers' and leaders' meeting, found and disposed of considerable business designed to promote the greater usefulness of the Lyceum. Among the measures was the appointment of a committee to arrange the printing of the catalogue of books in the library. The work of listing and numbering them when completed, will have required the daily attendance of two of the members, Mrs. A. E. Fossett and W. J. Kirkwood, for a period of two weeks, and with the printing of the catalogue, the books will have a wider circulation and thus interest larger numbers in the educational movement. It is hoped that by next Sunday the catalogues will be ready for distribution.

Another committee was appointed to inquire as to the possibility of securing a larger room; the one occupied at present being too small to accommodate all the groups with comfort or even good working convenience. The difficulty in the past has been the item of rent, as the rental of most of the public halls would be too heavy a drain upon the modest resources of the Lyceum. It is hoped that some solution of the difficulty may be found soon, and the Lyceum given an opportunity to expand naturally.

The committee on program for the next entertainment, which will be held on Saturday evening, February 22d, reported the indications were favorable for a pleasant evening's entertainment.

W. J. KIRKWOOD.



# Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists met at Metropolitan Temple, Sunday, at 2 o'clock P. M., Mrs. N. L. Churchill, presiding. Mrs. M. Miller made a very earnest speech, interesting, as usual. John Slater, was called to the platform, and was enthusiastically welcomed. He alluded to some of his work, during his absence from the city, and said that it rests with each one to make Spiritualism respected, by living up to its highest teachings. Mr. Slater made a long and interesting address of good, solid advice in regard to Spiritualism, its phenomena and philosophy. In speaking of mediumship, he said if he was able he would never take a dollar for his sittings, and he never could forget the feeling he experienced when he was paid for his first sitting; he felt he had sold himself. But he hoped that the time would come when mediums would be honored and respected, and people be glad to take them by the hand and place them in the position they should have occupied long ago as teachers. The next speaker was Marshall Wheeler. He spoke of mediumship as a gift—born with the individual—and manifesting itself in spite of themselves. A duet was rendered by Mesdames Rutter and Clark, and the meeting was closed with tests by Mrs. Marshall Wheeler.

The evening meeting was presided over by Mrs. Churchill. After singing, Prof. Dawkins gave one of his most interesting addresses, the subject being "Science and Love," many good points being made, which was appreciated by the large audience present. After which, Mrs. J. J. Whitney, after some preliminary remarks, among which was the long deferred, cheating would take place next Sunday evening, she, under control, gave a large number of tests, some of which were very striking, and showed unmistakably that it was utterly impossible for the medium to have known the circumstances given. Mrs. Whitney requests all who can to bring duet next Sunday evening for the deconvolution of the platform. MRS. S. B. WHITEHEAD, Secretary.

## Mrs. Briggs' Meeting.

EDITOR OF GOLDEN GATE:

The meeting presided over by Mrs. Scott Briggs Sunday afternoon at 909 Market street, was unusually interesting. Will C. Hodge of Wisconsin, gave a very entertaining lecture on Evolution, after which Mrs. Seely, Mrs. Johnson, Mr. Thomson and Prof. Seymour gave fine talks. Mr. Johnson opposed some remarks made by Mrs. Seely, evidently honestly; but not having had the same experiences himself, considered her statements unreasonable. Mrs. Seely found ready responders in all the other speakers, to the truth of her remarks. Mr. Thomson gave two experiences of his own in regard to obsession, and a circle of Moravia could not fail to carry conviction to all hearers and cause them to understand much better than ever before, how to deal with those thus afflicted.

The evening session was opened by some fine music on the piano by Miss Mait Hildebrand. Rabbi Freuder then gave a talk on things pertaining to here and now of great interest, as is usual with him when he speaks. Mrs. Seely spoke for a spirit who entreated the audience to go among those in need and sick, and minister to their wants, claiming that to be our highest duty and showing the necessity of mediums living good and true lives if they would attract a high order of spirits. Mrs. F. W. Clark gave two fine vocal solos, "Evergreen Shore" and "Let me hear thy voice again." They were beautifully rendered. Dr. Temple, in his usual earnest way, spoke of the great benefit of spiritual knowledge, his experience of the same, and gave several fine tests to the audience. Miss Hildebrand interspersed the speaking with grand music on the piano. The meeting was adjourned to meet at same place next Sunday at 2:30 and 7:30 P. M.

## Mrs. Logan's Meetings.

EDITOR OF GOLDEN GATE:

Mrs. Logan's meeting in St. George's Hall, 909 Market street, at 11 A. M., Sunday, was replete with interest. Music by those renowned ladies, Mrs. Cook and Mrs. Rutter, Mrs. Logan, in her usual way, endeavored to have all exercise their gifts in harmony with their inspirations or mediatic controls; hence, two hours well filled without any hesitancy or hardly a personal invitation from the Chair. The following speakers to the front: Mr. Wheeler and wife, from Portland, Oregon; Prof. Seymour, Mrs. Higgins, of 205 Ellis street, and Dr. Temple, all grandly entertained the audience, besides a gentleman whose name we did not learn; and a little lady, Mrs. Eva Peck, of Oakland, recited "May had a Little Lamb." Her powers of imitation were perfectly grand in personating the German, Frenchman, Chinaman and drunkard, and the Boston girl. Methinks if her father, who has for several years been a lecturer and singer in the Atlantic States, could take a glance backward to Oakland, in "the cottage by the sea," he would be astonished at the rapid strides that his children have made in the Lyceum and on the stage. The meeting will be in the same place next Sunday.

IN OAKLAND.

Mrs. Logan's meeting in Oakland, at 2 o'clock Sunday, was opened by her brother, Walter Hyde, and participated in by Dr. Dyer and Mrs. C. J. Myers, who read, psychometrically, several persons in the audience. The evening meeting was well attended. Invocation and opening remarks by Mrs. Logan. Some celebrated minstrels performed sweet music. Dr. Dyer gave readings. Mrs. Myers made remarks and gave several very fine tests. Mrs. Logan stated that she had engaged Shattuck Hall, corner of Eighth and Broadway, and would henceforth hold her meetings there every Sunday, at 2 and 7:30 P. M., as it was so much nearer Broadway station.

## Spirit-Echo Meetings.

EDITOR OF THE GOLDEN GATE.

Sunday evening, at Mrs. Miller's parlors, 1165 Mission street, the meeting opened by reading a selected portion of the bible, a prayer by Mrs. Miller and singing by the congregations inspired utterances by Mrs. Miller, who was followed by that grand woman and wonderful medium, Mrs. Stevens, and Mr. Hodger, who gave names of many spirits, valuable evidences of spirit power, of our relation to each other; and an honest discussion of the work of the Nazarene, and his example to us, was participated in by several. As a whole, the meeting was a success, was a revelation of a startling character to many who were present at a "Spiritualist" meeting for the first time. Followers of Christ, who are not so bound to priesthood but that they can think for them-

selves, can, at these meetings, find true refreshment for the hungry soul, so long starved upon the dry crusts of creed. VIDEX.

## Summerland Hotel Opened.

EDITOR OF GOLDEN GATE

The "Avelena" hotel is now ready to accommodate guests, and the sick as well as pleasure-seekers will find a home here, and will be welcomed. Rates will be as moderate as they can be made. Mrs. Cawker, the builder and owner, did not erect it for the purpose of keeping the hotel, but to aid the Cause by supplying Summerland with accommodations for visitors. She is quite an old lady and desires to rest, and will build a private residence here to do so. She will therefore sell the hotel, which is furnished throughout, to some good and reliable party that will keep it in the interest of Summerland, at exact cost of the same, on partial payment. Here is an excellent opportunity for someone who desires a good business, and one that is not offered every day. There are two good store-rooms underneath, with a large living room in rear of each, a kitchen and dining room also on the ground floor, with seventeen large bed rooms above, all furnished. Come and see Summerland now, we can take care of you. Fraternally,

H. L. WILLIAMS.

## St. Andrews' Hall.

EDITOR OF GOLDEN GATE.

The hall was well filled on the evening of February 12th, with the usual form of opening, singing by the audience, song, "Sweet Summerland." Professor Smith occupied the first half hour, with the lecture on "The quarter of the Spirit and Matter." The subject has been grandly and eloquently handled in the four lectures given by the Professor. After he closed, Dr. Wheeler, of Portland, Oregon, interested the audience with a short lecture, quoting spiritual facts from the Bible, showing that spiritual phenomena has existed since the world began. Mrs. Wheeler then took the rostrum for a few minutes and gave a large number of very excellent tests, giving some very interesting and accurate descriptions of spirits. Mrs. Howard followed with a few remarks on the subject. After a song by the audience, "Welcome Angels," Mrs. Ladd Finnegan came forward and gave a large number of platform tests, all being received with great pleasure by those receiving them. Mrs. Finnegan is a great favorite with the audiences attending the Wednesday evening meetings, and we hope to have her with us more frequently than in the past.

Platform tests seem to be received with great favor by the audience, they being so much better than forming circles as there is less noise and confusion, and the tests can be given so much clearer and plainer than they can be given in circles.

After the usual notices, the President made a few remarks about the meeting. Several mediums gave tests among the audience, there being a good many mediums; among them were Mrs. Wheeler, Mrs. Ladd Finnegan, Mrs. Maxwell, Mrs. Bennett, Mrs. West, Mrs. Meyer, Mrs. Howard.

The meeting closed at 10 o'clock, to meet again next Wednesday evening at 8 o'clock at 111 Larkin street.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists of Oakland, met last Sunday to hold their usual exercises, Dr. Macosley presiding.

The afternoon meeting was opened with singing "Spirit's Mission." A poem was recited, was given by the President. After some remarks and experiences by a number of friends, Mr. London's control gave some spiritual advice, also a blessing. Mr. Patterson interested the audience with symbols, tests and poetry, most of which were recognized. A circle was afterwards formed, Mr. Patterson giving convincing tests to a number of skeptics.

At the evening meeting the audience was entertained by singing; a poem was also read by the President. "The Law of Life," "The Spiritual Philosophy" was then rendered, after which Professor Seymour was introduced, who enthused the audience with gems of thought as to the character of our fellow men and women, the cause and its effects, teaching us to be charitable to all, also reading three or four chapters correctly. The meeting was well attended, and all were much interested. At our Wednesday evening meeting Mrs. C. J. Meyer occupied about a half hour in giving tests and names, which were acknowledged to be correct; also Mrs. Jennie gave some good advice to those interested in spiritual work. Mr. Patterson also occupied the platform a short time, giving tests and symbols; also some interesting remarks were given. After a few remarks singing was rendered.

Next Sunday evening Dr. Temple will occupy the platform in giving tests. Doors open at 7 P. M.

MRS. DAVIS, Secy.

Written for the Golden Gate.

## "SPIRITUAL FRAGMENTS."

BY STANLEY FITZPATRICK.

A book of "Fragments," he has said, Who penned these pages, fair and plain; But they are Fragments warm with life, Fresh springing from the heart and brain.

And they to many weary hearts Have carried peace and welcome rest; Thrice blest is he whose pure, warm thoughts, A starving world has cheered and blessed.

Within these pages may be traced No thought which angels might not scan, And none save those which plead for light And for true brotherhood of man.

Thoughts that are pure as lily leaves Which bend beneath the early dew, And strong and warm with human love, And with Christ's spirit, sweet and true.

Go forth, then, precious book, that bears White pearls within each page's fold, Forever youthful, fresh and fair, For living truth can ne'er grow old.

Go forth! and bring to waiting souls The blessed Truth's clear, sparkling cup; Go forth, till Father Time at last Shall gather all these Fragments up.

And then may he who thus hath sown Upon life's field these gems of thought, Find every soul so freely cast With his own spirit robes inwrought.

The act of putting the right men in the right places is first in the science of government; but that of finding places for the discontented is the most difficult. —Talleyrand.

## OUR QUESTION DEPARTMENT.

To the Question Department:—What do Theosophists mean by the expansion of consciousness? Is it not a foolish doctrine that declares we must love everybody? Why there are people whom we dislike at first sight, are we to pretend that which we don't feel? ONE WHO DOUBTS.

Theosophists recognize the unity of consciousness an absolute consciousness which is inclusive of all finite states of consciousness, and that these finite states hold potentially the absolute and unconditioned, while we only develop them as limitation is overcome. Omniscience, Omnipotence, Omnipresence, can hardly be looked upon as attributes of Absolute Being, but rather that Absolute Being is Omniscience, Omnipotence, and Omnipresence, while the finite being holds these as potential attributes, and their development is the expansion of consciousness. Absolute Being is all that has been, is now, or ever will be. It is even consciousness itself, where the past and future is in the eternal now, while the finite takes in this all knowing by degrees, so that time gradually ceases to be the measure between two events, but rather eternal duration. Space also, is no longer the measure between objects, but wherever the finite being sends the thought, there he is consciously. The all powerful has come into dawn in the finite being, when there is complete control of the elements going to make up man, the epitome of the universe, so that there is an expansion of the individual consciousness into the larger or absolute consciousness, while he still retains the conscious I or Ego. Man that is now, has had consciousness on every plane below him, and must have consciousness on planes above him, else he is not a progressive being; and when he is so far progressed as to make up in thought the grand total of his past, he will find that though he is not God in the sense of the *Attil*, still he is godlike and possibly a god. This we understand as expansion of consciousness.

It is very easy to love those that love us, or to love the lovely. We naturally love our own. But we have duties to the unlovely, and unloved, because of their lonely condition, and we must cultivate a love for humanity. Now, this love for humanity collectively, and for individuals who need sympathy, may not hold the same place in our hearts that the love of family does, still it should find a place in our thoughts and in our acts, then we would not be unjust to others in order to help our own. Such a love is better named selfishness. Is it not quite probable that when we dislike a person at first sight the trouble may be in ourselves? Perhaps we have heard something that has prejudiced us, or there is some external thing about them in dress or manner that prevents our seeing the real good, because it often happens that we come to admire those we were far from being attracted to at first. There is nothing so helpful to us as a good dose of self analysis when we think the world and people generally are out of joint. More than likely we shall find some mental twist in our own minds that we need to straighten. That twist reflects itself, and when we see it so clear in those about us, like many other illusions we do not imagine the trouble is in our projecting, and making objective what is really a subject state of self. S. A. HARRIS, F. T. S. BERKELEY, CAL.

## Summerland.

EDITOR OF GOLDEN GATE.

I suppose there is no land under the sun that is just the place to suit every one. I once thought that Oregon, and especially the Willamette Valley, would come as near filling the bill as any place could, but after living here forty winters, say nothing of the summers, I have concluded there must be some other place better fitted to the wants, the comforts, the essentials of human life. True, our Springs and Autumns are delightful, and of which one could hardly complain; yet our Summers and Winters are not just the thing. And I have been reading and inquiring about all sections of the country, and from all accounts, Summerland must be the place.

Only think of a country, where chills and fevers never grow—that may be a homely phrase, but there is a world of meaning in it, especially to a person whose friends are going over almost daily with congestive chills, and where the dread malaria lurks in every household. Think of a country where it is never excessively hot and where it never freezes; think of a place where oranges, strawberries and fresh vegetables can be had for the cultivation every day in the year! It fairly makes my mouth water only to think of it. Surely, such a place as Summerland must gather together the sensible of every land under the sun, and sensible people when they come together, when they come and reason together, will devise ways and means that will develop one of the finest places in the world—a place that will not only be desirable to visit and spend a few months there, but a place where the mechanic and the laborer will find plenty to do, and where they can build themselves homes in which their families can live and enjoy life and not be subject to the vicissitudes to which they are subject in a climate like many other places.

Now, I believe all that is or will be necessary for the people who have the development of Summerland in their hands, in their care and keeping, is to look after it

and see that the right steps are taken to inaugurate industries and found schools and colleges that will attract further and hold enterprising people. To bring this about will require time, patience, effort, money—and above and over all, broad, liberal, fraternal views; men and women too, who look beyond mere selfish ends, and who are anxious and willing to assist others into correct habits of life, so that there will be no poor, homeless, suffering ones in all Summerland. Yours truly, C. A. REED.

PORTLAND, OR., Jan. 30, 1890.

Some run headlong into danger because they have not courage to wait for it.

## A CARD.

We are glad to learn that Mrs. MILLER of 1165 Mission street, has at last consented to make use of her gift of Divine Healing. Realizing that different systems require other remedies, Mrs. Miller's guides will diagnose cases, and treat with roots and herbs and other hygienic methods. Electricity used if desired. Consultation free and terms reasonable. jan18-2m

An experienced lady teacher desires a position for Mathematics, English Branches, or Latin. Fall term preferred. Best reference given and required. Address, H. T. RICHMOND, 302 Union St., Nashville, Tennessee. feb18-2m

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DR. R. P. FELLOWS, SPECIALIST. Yes, my afflicted Brother, I have a book which has been written especially for YOU, and not for me to meet your urgent needs and rescue you from impending DEATH, and restore you to SOUND HEALTH AND MANLY VIGOR. AVOID UNSKILLFUL PRETENSES. Possess this valuable book which, worth many times its cost, and if you will heed the advice therein given, you will at last be on the road to health and perfect manhood. Address, DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and I say where you saw this advertisement.

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DR. FELLOWS, PRIVATE COUNSELLOR. Yes, my afflicted Brother, I have a book which has been written especially for YOU, and not for me to meet your urgent needs and rescue you from impending DEATH, and restore you to SOUND HEALTH AND MANLY VIGOR. AVOID UNSKILLFUL PRETENSES. Possess this valuable book which, worth many times its cost, and if you will heed the advice therein given, you will at last be on the road to health and perfect manhood. Address, DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and I say where you saw this advertisement.

Similar advertisements from unscrupulous practitioners have been frequently assailed and exposed by the press, but Dr. Fellows stands foremost in his profession, and IT IS SAFE TO TRUST HIM.

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## PUBLICATIONS.

JUST OUT!

## SPIRITUAL FRAGMENTS.

By J. J. OWEN,

Late Editor, for 24 years, of the San Jose (Cal.) Mercury, Editor of GOLDEN GATE, and author of "Our Sunday Talks."

A Text Book of Spiritualism and the True Philosophy of Life.

Neatly bound in cloth, price \$1.25; When ordered by mail, 10 cents extra for postage.

It is no shame to learn so long as we are ignorant—i. e., as long as we live.

To develop in each individual all the perfection of which he is susceptible, is the object of education.—Kant.



## A Retort Courtesies.

Continued from First Page.

the blessed mother whom we have known and adored, is not our mother, but we are perchance her great grandfather, and she may be born again as the child of our worst enemy.

"4. It wholly discredits the facts of spirit communion upon which alone the foundations of Spiritualism rest, etc." And yet, *mirabile dictu*, we are told by a great inspired Theosophist that it and Spiritualism "melt into each other and are essentially and ultimately the same," and as "Q. D." asks in evident astonishment that any Theosophist would so stultify himself, "Who has said that Spiritualism and Theosophy are identical?" I will inform her that the initials of his name are J. W. C. No wonder that she says: "This fact may be a hard nut for both sides of the house (divided against itself D. C.) to crack!" Surely, nobody but a thaumaturgic acrobat would attempt to ride two steeds at once, going in opposite directions—one to *Devachan*, the other to "the Summer Land" of eternal progress!

Again, she suggests that "the unseen powers (spirits, or 'shells,' which does she mean?) get together and come to some understanding in these matters so that our ordinary mortals may not be so confused." How in *Devachan* they? I'm astonished that a full-fledged Theosophist should ask for such an impossibility! "Shells" know less than mortals, and real "egos" are in a state of blissful subjectivity, alias "innocuous disinterest," dreaming over their mortal experiences, how do they know who's, who or what's what?

Another "nut to crack." I claim that re-incarnation is contrary to the demonstrated law of heredity which proves that children inherit both the physical qualities and mental traits of the parents, a law manifest through the entire animal kingdom. Further, it is contrary to sound spiritual science and philosophy, which teaches the concomitant origin and evolution of both body and spirit from the parental source.

And, again, re-incarnation is gross materialism, for it claims that we make progress only while in a physical body. If "humanity demands" such inanity to "bring peace and rest to the soul" as "Q. D." implies that some do, let them start another sect or society, but let not the latter borrow the livery of Spiritual Science to masquerade in as a cult, then claim to be "far in advance of Spiritualism." You can commend or peruse as many ponderous volumes of Theosophic "hash" (that's its true generic esthetic and esoteric title), as you have a taste or appetite for, but don't for conscience and consistency's sake, claim it to be superior food to A. J. Davis' "Nature's Divine Revelation," the "Great Harmonia," Tuttle's "Arcana of Nature," Dr. Peebles' "Seers of the Ages," Prof. Brittan's "Man and His Relations," etc., which taught all the truth in Theosophy, long before it was heard of!

But I forbear following "Question Department" further, thanking her for her kind "treatment," and assuring her that she will always find me receptive to good ideas fitly spoken.

REPLY TO ALLEN GRIFFITHS, F. T. S.

Having given due attention to my lady critics, I now will attend to the two doughty knights who sallied out, armed *cap a pie*, to rescue the Theosophic "maid forlorn" from the cruel tortures to which they imagined a wicked enchanter was subjecting her. As I first received the lance of Allen Griffiths, F. T. S., which seemed to be aimed to render the assailant of his Dulcinea *hors du combat*, and not to decapitate him, he shall first be met in an equal, kindly pass at arms.

I admire the valor, magnanimity, and true knightly courtesy of this defender of his faith, and did I not believe him to be under "enchantment," which, like that of Don Quixote, causes him to believe a wench to be a "most high and subterranean lady," his grandiloquent eulogy of her transcendent virtues would almost persuade one that I had mistaken her "true inwardness." But, admitting in candor, that I may possibly "not see straight," as Sister Harris puts it, it is my inspiration from spirit guides, as well as my own honest conviction, that the gorgeous colors in which he sees Theosophy arrayed, are the shining garments it has stolen from Spiritualism in whose guise this Oriental "She" is made to masquerade by some of her stage managers!

The artfulness and subtlety which has already deceived some of the very elect who judge by superficial appearances and are hoodwinked by specious claims of honesty and conscientiousness on the part of "the leaders of the Theosophical movement," respected and revered by Theosophists," is most evident in pretenses of "no attempts to proselytize—to recognize as an absolute right of every man and woman to believe what he or she pleases," etc., etc. There never was an impostor that did not put on the garb and the airs of a saint, but the "livery of heaven," as in the present case, concealed selfish ambition and ulterior sectarian or partisan designs, only while his or her scheme of control was in its incipency.

While professing to have "no creed," "its leaders and founders whom Theosophists respect and revere," have taken good care to formulate a cult drawn principally from Pythagorean and Kabbalistic speculations, that I nominated as "the

anatomy and soul *sui generis* of Theosophy," and this cult they are teaching in books and magazines, while their "psychologized emissaries," (I repeat the offensive, but proper and most charitable, designation), are promulgating through the press and upon the spiritual rostrum, as well as in their own select circles or classes, this incongruous mixture of Oriental myths and Modern Spiritualism, which becomes to all intents and purposes just as much the creed of the average Theosophist, as Catholic or Protestant ever swore to!

The first person in the trinity of the Theosophic god-head "respected and revered by Theosophists," Madame Blavatsky, if not claiming divine authority, at least teaches *ex-cathedra* what the "Mahatmas" have stored up in the crypts of the Thibetan mountains (?), and that "divine wisdom" is far-fetched enough and has enough of the glamour of sacred mystery about it to awe the average neophyte into accepting her as the prophet of truth, whose oracular *ipse dixit* settles the old question, "What is true?" By what authority does Dr. Griffiths declare so confidently and dogmatically that "Theosophy is truth?"

Truth, to be received as such by logical, philosophical and scientific minds, must be demonstrated by facts and logical inductive and deductive arguments. Does Theosophy do this? If so, I have not had the good fortune to meet with its true prophet! "Glittering generalities," such as this fulsome eulogy under review, viz., "Theosophy is synonymous with truth, and truth is universal, and there is but one truth," etc., should be complemented with, "and I, or Madam B., am its prophet," in order to have the point and pith of the reality.

While claiming with so much assurance to be a symposium of all wisdom and truth this system of ancient magic and occult speculations when challenged for proof of its wild theories and unscientific dogmas, points to "Adepts," to Gautama Buddha, Koot Hoomi, or some other "old coot," whose existence and authority are equally dubious. The grand motto of this pretentious system, Madame B., has been proved to be an unscrupulous pretender and impostor in her claim to have, by occult thaumaturgy, obtained the "wisdom of the gods," (?) which she has published from Mahatmas.

One of the most erudite Orientalists in America, Wm. Emmette Coleman, of San Francisco, filled twenty-five columns of the *Religio-Philosophical Journal* of last July and August, with a review of her "Secret Doctrine," comparing her teachings in it with those contained in "Isis Unveiled," which she claimed to have received from the Mahatmas, and proving that the former book contradicts in numerous instances on vital points of doctrine, the teachings of the latter, and that to try to make the latter appear to harmonize with the former. She made spurious quotations in it from the former.

Furthermore, he pointed out many passages which were plagiarized from Paracelsus, Eliphas Levi and the Kabbala, and affirmed that he could find nearly all that she claimed to have received from the "Adepts," in various Oriental works, many of which he mentioned! And she is the "Mother in Israel" of this illegitimate Child of Wisdom, which our "Wise Men" of the West fall down to worship, and these are the books commended by "psychologized emissaries" of the Theosophic Trinity as its "WORD!"

After carefully weighing all of the glowing panegyric on Theosophy by Dr. G., which, with greater propriety, could be given to Spiritualism, of which Theosophy is a satellite shining with borrowed light, I still query, "What is the need of it?" As I have said to my other critics, Spiritualism covers the whole ground which Theosophy, as a trespasser, claims a right to occupy. It puts up no bars to universal research. The universe is the field of its investigation, and the laws of nature interpreted by science, its guide in the discovery and application of truth. It is the key to all occult science, and the open sesame to all spiritual mysteries. Its authority is demonstrated fact, and its true teachers those who can analyze and synthesize the problems of nature and of spirit, and apply the lever of reason, resting on the fulcrum of knowledge, to move the mentality of mankind God-ward. As God is spirit, so Spiritualism is Nature's Divine Revelation of His Being, Power, Wisdom, Love and Truth, and as man is His highest manifestation, it reveals his origin, nature and eternal destiny.

Theosophy is of human origin, and largely the speculations of man's early childhood, while Spiritualism is of celestial birth, and is the latest authoritative revelation of man's spiritual existence after leaving this realm of shadows. Its fundamental doctrine of man's eternal upward progress through the spheres is strictly in accord with the inherent laws of mind, and in full unison with the great law of evolution, which never doubles on its track, nor repeats its processes! ONE incarnation in an earthly body individualizes and personalizes man, and what one mortal life lacks for his experience and growth, the graded spheres of the Summer Land hold in ample supply.

The spiritual philosophy is as much more rational, scientific and truthful, than are the Theosophical vagaries of re-incarnation, *Devachan*, etc., *ad absurdum*, as all the improvements of this age are superior to the crude ideas and rude implements of barbarians!

Yea, Sir Knight, titled F. T. S., you have misplaced your love. When your

spell of enchantment is broken, you will find your Theosophic Dulcinea but an ancient maiden of low degree, dressed up in Oriental togethery, with a few spiritual adornments, who, when the flames of truth become hot about her, will wither like Haggard's "She," and end in smoke!

RESPONSE TO MR. COLVILLE.

I plead guilty to calling Mrs. Eddy and Madame Blavatsky "apostates," and to warning others who flatter themselves they can safely imbibe a "half-an-half" mixture of demonstrated Spiritualism and speculative Theosophy, that they are in danger of a similar "fall from grace."

But, pray tell me, what there is so very "narrow and despicable" in designating those who repudiate Spiritualism and the mediumship they once claimed by their true and proper title? And what sense or fitness is there in the remark that my calling those recanting mediums apostates? . . .

I assume no control, no dictation, no authority whatever, over any co-workers, and want no leadership except it be in the line of self-sacrificing loyalty in the advocacy and defense of an unpopular cause which so many forsake for more remunerative and popular themes.

All that I have written has been by way of counsel, admonition and warning to the careless, the unwary and the beguiled, who are being misled by the "false prophets" of this age and dispensation who are themselves, as I am led to believe by strong evidence, the "psychologized emissaries" of "spiritual wickedness in high places," as St. Paul put it.

If in doing this thankless and unpleasant duty I have spoken "as one having authority," it is an irresistible spirit power that has dictated and not my own humble spirit!

Modern Spiritualism is a native American religion, in exact accord with the genius of our people and our progressive institutions, and true patriots and true philanthropists protest against a Russian emissary, or the agent of a greater Oriental despotism, intruding "on holy ground" with magic arts or magic eloquence *ad captivandum vulgus*, and to lead them to embrace the mazy, dreamy fancies which have held the Orient in priestly bondage for thousands of years. We want no Hindoo magic nor mythology "in ours," and in the name of the mighty spirits who inaugurated Modern Spiritualism as the world's true savior from ignorance, error and priestly despotism of every kind, I shall continue to protest against the introduction of a system of ideas which are "a stumbling block to human progress, and a rock of offense" to the Liberating Angels!

I am not blaming Mr. Colville personally; but through him is working a subtle cunning power that is "deceiving the very elect," as is evidenced by the fact that "the most devoted (?) Spiritualists of San Jose were unanimous in declaring that Mr. Keighly completely answered every objection preferred by Dr. Clarke." If they think so, either they do not understand Spiritualism, or, as is very evident, they, like many others that I am trying to warn, have become so psychologized by Spiritualism's subtle enemies, as not to see that Mr. K's answers were in direct antagonism to our philosophy. I asked him "What truth does Theosophy teach that Spiritualism had not taught?" He answered: "The universal brotherhood of man!" He said the spiritual phenomena are "not produced by spirits but by elementaries and simulacra, or shells." If such answers as these were satisfactory to "devoted Spiritualists," it is strong confirmation of my position!

Again, Mr. Colville's thrust at Spiritualists who "believe in a kind of developing circle," has the ear-mark of the Jesuit. . . . All true scientific Spiritualists believe in properly conducted circles for mediumistic development. I close with Burns' prayer:

"If I am right, Thy strength impart  
Still in the light to stay;  
If I am wrong, O teach my heart  
To find the better way!"

[NOTE.—We have omitted portions of Dr. Clarke's reply to W. J. Colville, as indicated by ( . . . ). We did not regard the omitted portions as essential to the argument.—Ed. G. G.]

If there is really no such thing as unselfishness, as has been said, it is a very sweet kind of selfishness that prefers the pleasure and happiness of another before its own.

No longer forward or behind  
I look in hope or fear,  
But grateful take the good I find,  
The best of Now and Here.

—Whittier.

If every curse should stick a visible blister on the tongue, as it does insensible ones on the soul, how many men's tongues would be too big for their mouths, and their mouths as an open sepulchre full of dead men's bones.—Herbert Spencer.

The parent who sends his son into the world uneducated and without skill in any art or science does a great injury to mankind as well as to his own family, for he defrauds the community of a useful citizen and bequeaths to it a nuisance.

Our criminal law is the relic of a barbarous age and a crude and false philosophy of crime. Its assumption is that one who commits crime is eternally lost to society, and that the greatest circumspectness is to be used in determining whether the crime has been committed or not; but if it has, the criminal is to be simply crushed.—Chicago News.

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(Written for the Golden Gate.)

Thoughts Born of Nationalism.

Like a General gathering the recruiting forces of an army, marches the Spirit of Unity through the annals of history, through the arcana of the future. Synchronous with the rotary, spiral motion of the material atom, roll and convolute the germ theories of thought.

As many strands plicate into the all-sustaining cord, so do the many varied forces acting in the human soul clasp their sympathetic tendrils and progressively bind into one gentle brotherhood the family of man.

As the chaff leaps away from the precious wheat in the winnowing process, so will dissipate selfishness, discord and abortive effort, before the forming and sifting of this Nationalism, as it shall be guided in the head and heart of humanity by the Author of All-Life—for "His fan is in his hand and he will thoroughly purge his floor."

As all parts and powers of the human organism converge within the brain, there incandescing into celestial intelligence, so does the politic body, combining the actions of individuals and nations, report to God in the Court of the Design of Life until there shall be a harmony in the experiences of the witnesses, enabling the jury of our conscience to plead "Not guilty" before the "Judge of all the earth."

Then, when that time shall arrive, and we shall stand united in Conception and Will, shall not our spirit be gladdened by the sentence falling in benediction, "Thou art my beloved Son in whom I am well pleased"? Remembering, then, that "beautiful upon the mountain are the feet of him who bringeth tidings of peace," let us rally our energies around, and "hold up the hands" of him who, from the mount of reflection, has through "Looking Backward," brought the message of "Peace on earth, good will to men."

Free Trade, with Nationalism as its balance wheel, must ultimately be the political platform for the world. Its right inheres in the nature of things.

A force above and around presses us onward to the recognition of the universality in unity of all blessing and life. The Great Father has not placed all treasures in one storehouse, nor in the keeping of one people, but to each he gives a talent which he will at some time demand—for every force of God must return to the giver.

Competition and Protection yield this treasure to the selfish principles in man, whereas their destiny is to make rich the God-like qualities. When the love of universal brotherhood makes free and impartial the distribution of earth's wealth, then have the talents been well used and returned to God in man.

As well attempt to force one of the special senses to do the work of the others, as to isolate a nation and expect it to evolve the highest happiness and prosperity. The Creator has made us dependent upon one another as individuals, communities, cities, nations and world. We must receive God's benefits at the hand of another, and he audits our thanks soonest in the hearts of our brethren.

Conventions may convene and statesmen may harangue, but the ear of Deity quickens only in response to that vibration in the spirit of man which manifests a willingness to make universal the powers of earth. And, that this true cosmopolitanism shall outwork itself, it is necessary to consider this earth as being one land and one people, with God as its fountain-head; a God who is not only the author of all being, but the giver of every joy; and whose great wisdom, overlying our blind weakness, seeks through the experience of life to draw our conceptions out until they may behold in the sadness of earth only a prototype of our finite understanding, and in the light, depths, breadths and glory of being; in man's loving sympathy and aspiring perseverance, the infinity of our spirit.

Man may proclaim himself to be an atheist, but the fact of his continuing to live, love and work, belies his profession of unfaith. While his lips breathe the word "Atheism," the lodestone of his being leads him on in the fulfilling of the design laid in every part of his nature.

The political life of the world, may, to-day, claim to be atheistic, with no God, no heart, no conscience; with only living bodies of men to be wielded as best suits the avaricious nature of monopolies, and each nation desiring to attain the best of the world's produce with the best possible recompense; but it is in reality storing its vitality with forces, which, in their legitimate outflow, will rend in fragments its present conceptions—revealing the Father-mother of all as being the "Life of the World." And this Life is drawing mankind into the understanding of the fact that all industries should conserve the needs of the spiritual nature. We require food and raiment, only that we may live and learn under the best possible circumstances.

New clothes are not desired that we may bear about upon our person that amount of cloth, but that a wish to realize something of beauty and grace may be satisfied.

Men do not tollingly waste their energies in the business marts that they may supply the crying wants of their families, build the home nest after modern ideas of art, beautify their grounds with lawns and flowers, store their libraries with books,

their walls with pictures, and their barns with horses; or, that they may at some future time, rest a day from work without fear of starving.

But the religious idea in man is binding him back to the first principles, teaching him that the fruit of the loom run by the insufficiently required toil of the sons and daughters of poverty, whose groans and curses keep pace with the rhythm of machinery, is not a garment of beauty, but a clog upon the soul. Cause and effect keep inseparable company. If more has been woven with the fabric than the mere material thread, it will unceasingly for its legitimate return. We have often not paid what is due in money upon the material portion. What, then, may be said of our spiritual indebtedness?

Could the fibers of our garments vibrate to our consciousness, the sighs and heartaches that have been breathed upon them, we could not bear the torment, but would fling them far from us, and, kneeling naked before God, would meditate upon these things. Men of acknowledged business acumen gather the valued wood and stone wherewith to rear their colossal dwellings; but could we view the spiritual inharmonies expressed thereby, we should rest our tired eyes upon the vacant country field or wild mountain recesses—those temples of God whose daily and nightly building goes on so quietly that no sound of hammer stroke is heard in the land, and yet whose parts fit so beautifully together. Nature not only abhors a vacuum, she abhors a lie. The oak does not attempt the grace of the elm, nor the lion claim to be a lamb; but men build and attempt to preserve false appearances, forgetting that, having no living connection with the spirit of truth, they are as effete material and must fall away, helping to accrete the debris from which the purer future shall be built.

We feast our eyes upon a beautiful structure set amid trees and lawn, but our ears are deaf to the family inharmonies that linger and vibrate their troubles with the swaying of the leaves. Could we behold the restlessness in the parts of the structure, we should expect to see the house fall upon itself, for it is built upon the sand: the rock of truth lies not in its foundation. Stone, wood and brass are of nature, and thus of truth. Had they voices they would severally cry, "Not here, not here! I am out of my place! I cannot rest! The hand that fashioned and laid me here has not been paid for its toil. The money spent for me was not his to give, but was the fruit of an opportunity offered by another man's extremity. The man that furnished me has longed all his life for an unreciprocated appreciation and encouragement. I belong where I may shine into his weary face."

Again, we may gaze upon a plain, unpainted house and miss the sweet melody of love that flows like an incense from the dwelling. Through the windows we gleam a sight of barren rooms and homely decorations, but miss the vision of clasped hands, meeting lips and thoughtful act. From that lowly house-tops rises the ladder to the skies, whose rungs are pressed with angel feet. So long as man strives only for himself, as an individual, regardless of the feelings and needs of others, so long will he persist in disbelieving that any power beyond him can be capable of protecting his interests and supplying his needs; be that center of care the Nation, or, taking a step farther back—the Nation's God. Only the true artist is free from this modern slavery, and he is parent to the coming Nationalist. By the term Artist, I do not mean simply the painter, sculptor, musician, architect or engraver, but that soul who perceived something of Deity, and lives to work it out. What may be paid in dollars for his efforts is as nothing to him, though it be his all. He has become initiated into the esoteric society of the Most High, and he must pour forth among men his interpretation of his by-laws. He may scroll them in color upon the canvas, evolve them in marble, pour them forth in melodies, or marshal and roll them in diaphanous; he may inscribe them in lines of beauty upon the metal, arranging them in harmonies of angle and curve, of height and breadth, for the superincumbent shell of our homes. He may, also, breathe out his perceptions in the soul-stirring rhythm and beauty of poetry; or, he may dip his word brushes into the pigment of the affectional nature of man, and draw therewith, the soul's landscape, our dark, passionate states furnishing the shadow necessary to place in bold relief the sweeter thought, the gentler act. The wilderness, storm and cyclone shall spring obedient to the command of selfishness, hatred and bigotry; while sympathy, hope and virtue incarnate in the line and power of the solvent ocean and manifold serene mystic harmonies.

And, if sometime, there gleam upon our vision the cataract of a daring soul throwing its forces fearlessly from the old path into the unknown depths of being—let us reverently know that spirit, like water, must seek its level, springing, eddying, flowing, until it mirrors its source—God.

Again, this artist of God may simply, as a martyr, write his name with blood upon the memory of his time. Or, it may be a lone soul, in the quiet sanctity of home, to whom the spirit of the Eternal makes a seclusion but to beauty, and henceforth she, the homely duties of the day. All unpresses a pillow thorned by her seeming failure, but her beacon dims not. She has responded when the spirit called her name; and while she exists, must strive to be a faithful member in this fold of the high-calling of God.

There is no need that they in the crest of humanity's wave should be sworn to secrecy, lest they reveal the password to God's esotericism; its knowledges cannot be given away. His disciples do but join with the rest of nature in singing freely its beauties. Winds whisper its secrets, flowers present face to face its ideals, but the world comprehends it not. Only to him "who hath an ear to hear what the spirit saith," is the language understood.

But gradually are the truly great men and women joining this artist-body of the spirit of progress, and then they know as they are known. For them it is no longer possible to centre their best energies upon individualism. Their interests mingle and develop that ideal whose parts do form a whole.

Gradually are they preparing to bear a graceful part in the coming Nationalism. From ancient Theocracy the "chosen of God" spread through all nations; back to the true Theocracy must the children of men gravitate; but the future Temple will rest in the immutable being of God, while in the holy of holies of each man's soul shall spread, for his reading, the angel-guarded covenant—and the teaching of one shall be but the echo of the other. And we, God's children, shall perceive his smile when it plays upon the face of the race universal.

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Unfortunately, we have a class of people, pretty far advanced in life, who live in the past, and for whom the present and the future seem to be of not much account. Their recollections have an immense magnifying power; and it is impossible for them to realize that this great country of ours has been growing larger at an astounding rate within the last fifty years, and that, as a whole, it has been growing more intelligent, wiser and better through all those years.

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MAGNETIZED : CATARRH

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This remedy, known as my Magnetic Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For sore throat, swollen tonsils and sore mouth, it gives immediate relief. In cases of colds, influenza, or any inflammation, it may be used with good results. Sufficient compound for one pint, 50 cents. Sent by mail, prepaid, with full directions. One of the above.

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